Althusser and Theorie du Revolt

By Shomit Sirohi

Introduction
By Warren Montag

In fact then a philosopher who is brilliant according to Sirohi – the simple meaning of Althusser and Althusserianism is to join the structure of society with the metaphor structure and create a thesis – this then is a pure Ghoshian thesis – that we can be Marxists but be inventive – before Sirohi arrived – he was considered the most important philosopher for those interested in a militant philosophy which is drawing a line of demarcation in philosophy on the materialist scriptural process of Marx and materalism with sophistication – nowadays he has become

more poetic with even Spanish phenomenology to develop a more conjunctural state of the structure – not the history of philosophy, but its structure and theoretical practice married to mathematics and more geometrico in Spinoza – now becoming more and more creative in that austere beauty of in fact notes and lectures.

I. Structure

Take any structure – even believe in structure, which exists – a structure is anything like “A. Philosophical Structure B. Mathematical Structure, C. Marx, and Capital as structure.”

It can just be Montesquieu, Rosseau, Machiavelli or even Michelet – any structure – even Social Contract in Rousseau and a Marxist critique – to make it concrete a structure is thought in relation to a structure.

In Warrant Montag's estimation, it is structure and its history, from Valladet to Sirohi he can say – but his syntax is about even Ortega y Gasset he discovers with Sirohi – it is just a paranthesis called philosophy – he means just the process of a subject which is philosophical – he means an intellectual formation – a

world-view – or even finally – the history of structure, or structuralism even in Dilthey.

II. History of Structure – Rousseau

From nature, and pure nature to in fact society – a state and power.

This then is a structure, accounted for in fact in Lincoln in America who defends the institution of the state by pure laws.

One can be even interested in legal property and private property in Locke as a history.

III. Subject

A Subject who is then violently intervening – Machiavelli or Lenin, even Trotsky – thinker of conjuncture.

IV. Philosophy of Contingency and a Incidence on the structure, subject – beginnings and structures, and even endings – Hegel as a structure

Just then Spectres of Hegel we are – just the process of in fact outlines becoming a system – a

process which is endless – Hegel and his temporal structure – a day of walking becomes a process of the evening, the Owl of Minerva flies only at Dusk which then is the late evening which becomes again the next day and so the future – one can then make this about the Spectres of Hegel – a geometric account of in fact circles and circles within circles which produces a syntax called so many circles – so many structures where one walks. The oblique walk of Malebranche or even the linear walk of Descartes.